

Greek, for the Hindu or for the Roman, but for all humanity.

Christian education prepares men to live a free and helpful social life under the inspiration of the divine spirit. Christianity emphasizes the unique value of the human soul and hence promotes universal education. By this means it would make all men free,—free from the limitations of nature, from low desires and sinful passions. The savage was not free, for fear, hunger, famine, filled his days with anxiety and misery, and his night with troubled dreams. Let Prometheus who fable says stole fire from heaven to help suffering mortals tell how he raised them to a happier state.

"Listen to the woes of mortals, and how I raised them from their former infantile condition to reason and intelligence—At first, seeing, they saw in vain, and hearing, they heard not; but like to the forms of dreams, they thoughtlessly, for long ages, confused everything, knowing nothing of brick-built houses exposed to the sun, or of working in wood, but dwelling underground, like puny ants, in the sunless depths of caves. They had no token of winter, of flowery spring, or of fruitful summer, but acted altogether without reflection, until I at last showed them the risings of the stars, and their settings, hard to discern. Moreover, I discovered for them number, the highest of artifices, and the combinations of letters, for the recording of all things. And I first bound great beasts to yokes, making them submit to collars and to carrying (human) bodies, so that they might be bearers of men's greatest burdens. And I brought horses under the chariot rein. And none other than I invented the sea-wandering, canvas winged vehicles of sailors.—Greatest (discovery) of all, if anyone fell sick, there was no remedy in the form of either food or ointment or drink; but they pined away for lack of medicines, until I showed them mixtures of soothing remedies, whereby they ward off all diseases. And as to the human aids hidden underground—brass, iron, silver, gold—who would claim to have discovered them before me? No one, I am sure, who did not wish to babble in vain. In one brief sentence, learn the whole at once: All human arts are from Prometheus." Thus with the advancement of arts and the increase of intelligence men gain a completer mastery over nature. The fertile soil of our country once yielded only a precarious existence to scattered thousands, but now yields abundance for happy millions. Want, poverty, and famine are less frequent, and disease less terrible; the burdens of toil are lighter and life is safer, richer, freer.

If men are to live the noblest life, they must be set free from another bondage;—the bondage of superstition, custom, and self. "Ignorance is the only darkness," and happily, before the light of science and philosophy the demons of ignorance and superstition are rapidly disappearing. Witches no longer torment us, nor evil spirits haunt us.

The goblins won't get you "if you don't watch out." Potatoes grow well in any sign, providing there are fertile soil, sufficient rain, and warm sunshine. We now sometimes believe an epidemic of sickness may be the result of careless living rather than a special visitation of Providence. Death no longer "loves a shining mark." In short, we are learning that nothing "happens" in this world, but rather that all things "come to be" under beneficent and immutable laws, and that in proportion as our lives are in harmony with these, we shall be free. Much like the foregoing is the bondage to tradition and custom. We are like children afraid of their own shadows. We dare not live and speak the thoughts of our inner consciousness and hence "conform." Like the Chinese we walk in the trodden paths, worship at the old shrines, and accept as unquestionably true falsehoods gray with the dust of centuries. We worship creeds because they are old, and constitutions because they were once useful, forgetting that "this is a new day," and still "attempting the future's portal, with the past's blood rusted key." From an irrational conservatism, education should free us so that we may "go on to perfection."

The true method here as everywhere else in education is not world-appropriation but world-building; not simply knowing but also becoming. If the child is to be master of his environment, if he is to be free from the bondage of superstition, and the slavery to low passions and evil desires, there must be built up in the child's soul, such a world of thought centers, such a body of good habits, that he can and will live a free moral, rational, helpful, social life. The world which furnishes a man's motives is the world built up in his own soul. If it is broad, rich, true, beautiful, loving, earnest and strong, so will his life be; a life not swerved from its high purpose by each wind of temptation or gust of passion, but God-like in its serenity and Christ like in its service.

Christianity and education are reciprocally related. Each helps the other. When the two are properly associated, the happiest results follow. Religion without education degenerates into fruitless, non-progressive mysticism. Education without religion loses its highest inspiration and becomes grossly material and selfish. This is the tendency of the age and the chief danger of our present civilization. We are worshiping at the shrine of low success and forgetting the higher call of duty. We are educating for business, for commerce, for various occupations and avocations, but not often for a service of love and sacrifice.

But education is vain and dangerous unless ennobled by high morals and inspired by love. The pages of history teem with illustrations of splendid endowments trailed in the degradation and dust of low morals. Power is a blessing only when controlled by moral impulses. Harnessed to the wild horse of passion or controlled by the demon, greed, it is a curse and not a blessing. The

larger part of the energy of the human race is dissipated, misapplied, or let run to waste because of the lack of intelligent moral direction.

For long centuries the great Niagara river had poured its mighty flood of waters over the falls into the gorge below without serving any industrial purpose, or without adding to the comforts and blessings of humanity. In time a change came. Intelligence directed a part of this river into other channels and now it turns the busy wheels of great factories, and gives power, light and blessing to millions of people. Just so Christian education must direct and turn the tremendous social forces of the twentieth century from a selfish secularism to loving and intelligent service. We need to be revitalized with the Christian spirit; education and Christianity need to be brought into closer fellowship. Lastly and most immediately, the Brethren church as a church, and each member of it as a Christian should zealously support her educational work, for only in this way can he do his full duty to himself, to his family, to society, to the Christ in whom he believes, of whose truth he is the evangel and prophet, in whose service he finds his deepest joy and the fullest fruition of his earthly life.

CRITICISE BY EXAMPLE

GEORGE C. CARPENTER

It is said that Michael Angelo was once asked to criticise some of Raphael's frescoing. He said nothing, but took a crayon and drew a figure—the best he could—and then replied: "I criticise by example."

Truly, Michael Angelo emphasized a Christian principle. In these days, when we are so prone to "find or forge a fault," to see defects, to grab for a mote when a beam is within reach, this lesson is one we may well learn.

Word criticism often makes trouble. Living criticism never. Every Christian ought to criticise. Every Christian's daily life ought to preach Christ. It ought to be a gentle, yet severe and telling criticism on the evil life of friend and neighbor. Thus the Christian young man or young woman can be a power for good among all people with whom they come in contact. What a power for good is a gentle spirit and a clean, pure heart. How beautiful is a pure, young life planted here, blossoming, and growing more beautiful day by day like God's flowers in the valley. Only the former when life's foliage falls, will go upward, not downward, and will put on a garb of immortal beauty.

If we cannot criticise our neighbor by living better than he lives, then we would best be silent. Our lives ought to be criticising lamps, ever burning, fed by the oil of truth and love. They ought to shed the true light abroad upon men. But unless Christ, the source of light and life, illumines the heart and fills it with that far-radiating spirit of love, darkness must be there. Every one on whose life the great light has risen is un-